placed between the two boards[1] and effused, pro-
ceeds to the stones [2] which are most dear to heaven.

2. [?]Go forth in a most abundant stream, ample
for his sustenance, to the guileless man. thine owner,
who praises thee,

3. [4]That mighty and pure son, when born; Illu-
mines his .rniglity parents (heaven and earth), the
progenitors (of all things), the augrnenters of the
sacrifice/

4. Effused by the fingers* *(Scma)* gladdens the
seven guileless rivers, who have magnified him one
and undecaying.

5. INDKA, at thy worship, they (the nngers) have
provided the present, indestruetible; and ever-
youthful *Indii* for thy solemn service.

[1] Literally " between Ike two grand-daughters," *napi^oh.* Terms of relationship are often used in the Yeda to express material objects, thus *' the sisters " are the fingers, etc. Sayaiia interprets the term of the two boards used in prcssicg the Sc-ma ; but the St. Pctcrsb. Diet, explains it much more plausibly as ** the tTro Lands.[1']

• This is a very tloubtful mending of *varrdtisi.* The line prob-ably sLoui-1 re '•*.stiered, *if* the seer is placed between the hands as a most dear banquet to heaven.; the kncwer of the p,?.st ^or the v, Ir=e in saclinee) goes forth effused/[3]

[z] S^mii **Te£a.** II. 3, 1. 18. **3.** [4] Sama Teda, II. 5. 1. 16, 2,

[5] So Stlvana, but it might be more literally

trunsluted, "that
piLre son ,tLe *S^tfw]* ILIuirinc-d his
mothers, he- the born them too
c&rn$_{r}$ he tli? great them the givcih the
augirn liters of sacrifice."

[r] Suvu:ia li-rc separates *sag fa* from *dhitibhih* and connects it wifa *twfytk.* cf. IX. 8. 4.